# SPEECHES

OF

## DRS. THOMPSON, JAMES JACKSON, JOHN HOMANS, O. W. HOLMES, S. DURKEE AND H. W. WILLIAMS,

IN RESPONSE TO SENTIMENTS OFFERED AT THE

## Annual Dinner

OF THE



## MASS. MEDICAL SOCIETY,

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## Dr. A. R. Thompson's Speech.

*Members of the Massachusetts Medical Society, and honored guests*—I congratulate you, gentlemen, on the return of this anniversary, and cordially sympathize with you in all the interesting associations of the day. I see before me a great body of worthy and intelligent men, united in the glorious work of relieving the sufferings, and promoting the happiness of their fellow men, by unfolding, applying and advancing the noble science of life. I sympathize with you, gentlemen, in the event which deprives us of the dignified presence of one who would have so worthily filled and adorned the place in which, by the courtesy of your committee of arrangements, I am called upon to stand. It is melancholy to think that one so eminent, so exemplary and so universally beloved as Dr. Luther V. Bell, in the maturity of his fine powers—just as he had closed an honorable and successful career of labor in one of the highest departments of humanity, should be suddenly arrested by disease. Gentlemen, I have passed half an hour with Dr. Bell this day, and I know the most welcome intelligence I can give you, is, that I found him cheerful and hopeful, and there is a reasonable prospect that he may live many years—an ornament of our profession and a blessing to mankind. It has been my privilege to have been well acquainted with the successive Superintendants of the McLean Asylum: The first, Dr. Wyman, whose moral and intellectual qualities, with a fine practical judgment, united with untiring industry, energy and fidelity eminently fitted him to lay the foundation of his peculiar department—was cotemporary with me. I prized and enjoyed his friendship through life, and cherish his memory as one of the best of men. His successor, Dr. Lee, I knew thoroughly and loved dearly. He was a man of elevated principles, brilliant talents, and of such high aims and efforts that his delicate physical structure soon sank beneath his labors, and his beautiful mind was early translated to the bright galaxy of genius and goodness in the Heavens, where his particular star will shine on forever.

When Dr. Lee, in October, 1836, left the Asylum on account of his sickness, the Trustees requested me to take the medical charge of it. Dr. Bell was appointed in December of the same year, but did not assume the duty till the following February. When he came, he found me there and requested me to remain and attend with him for a few days. During this time I made up my mind that Dr. Bell possessed all the qualities and endowments which fitted the man for the place. The result has proved the wisdom of the choice, and added another fact in evidence of that gracious Providence, which always brings the "man for the hour."

Gentlemen, the task of Dr. Bell has been delicate and difficult—"To minister to minds diseased, pluck from the memory a rooted sorrow, raze out the written troubles of the brain, and with some sweet, oblivious antidote to cleanse the stuffed bosom of that perilous load which weighs upon the heart"—and how has he performed this holy duty? Let the uniform approbation of the discriminating and honorable gentlemen who have enrolled their own names among the benefactors of mankind—by their generous and faithful care of this noble institution—let the concurring voices of our profession and of our whole community, and above all, let the gratitude of "hurt minds," which have felt the healing balm—of bruised hearts bound up—of distracted spirits calmed—and all these restored to the duties, the enjoyments, and all the sweet harmonies of life, by the kindness and skill of the good Doctor—let these give the answer.

A few days ago we attended the funeral obsequies of an eminent and venerated member of our Society,—one who with the indomitable pursuit of science, united a keen sense of family name. This indeed was the jewel of his heart;—a wreath of perennial glory encircled the brow of his noble uncle. His father's fame rested securely on the solid basis of sound science, extraordinary professional skill and favor, and high moral excellence. His own great reputation as a surgeon and naturalist was constructed at immense labor out of the choicest materials, which the prolific resources of the last half century supplied so richly to a mind ever eager to learn, and never idle a moment. And just as he was about to consign his vast treasures of knowledge to his family, and to the world, the hand of death came upon him.

In every medical library there is a beautiful gem of medical literature—written by one of the most beloved and honored fathers in our profession—a memoir of his departed son—a son in every respect worthy of such a father, and of whom the good Father Taylor, the sailor's friend, said to me, the tears streaming from his eyes: "Sir, when I was in Paris, sick and dejected, young Jackson sought me out, and was to me a ministering angel of help and comfort. I shall never forget his kindness." Oh, Sir, so devoted was he to his studies, and so charming was his character, that he was the pride of Paris. Gentlemen, the venerable Nestor of our profession, the illustrious compeer and the steadfast friend through life of the departed Warren, stood by the bedside and while his own heart was swelling beneath his own bereavement, his calm religion for the hour enabled him to comfort his dying brother with the comforts wherewith he himself had been comforted of God.

To this dark object of Insanity there is a bright side. It is the wonderful and delightful change of public sentiment in regard to the nature and especially the treatment of it. Gentlemen, we live in an age distinguished for benevolent efforts in behalf of humanity, and among them all is the deliverance of the human mind from the darkness of Demonology—the "doctrines of Devils"—into the glorious light and liberty of a higher faith, a purer reason, and a more joyful hope. For proof of this I need not go back to that dark day of New England, and of old England too, when the Rev. Mr. Burroughs, a martyr to Demonology, being launched into eternity for witchcraft, on Salem Hill, addressed the people in such words of truth and reason concerning their unhappy delusion,

that the Rev. Cotton Mather, the spiritual ruler of that dark power, alarmed at the force of what he said, and perceiving that the people were greatly moved, rode round on horseback, warning them against listening, declaring that the words he uttered were uttered, not by Burroughs but by the devil in him, who having full possession of him, had transformed himself into an angel of light, and so spoke out of his mouth. Gentlemen, I can refer to facts, within my own memory, in 1798, when I began to study my profession. The most approved asylum for the Insane was at Uxbridge, the celebrated Superintendent there in the treatment of his patients relied on drowning and whipping, and one of my own cotemporaries, a pupil of the celebrated Dr. John Warren, opened a private asylum in our immediate neighborhood, and he also practised whipping his patients. Gentlemen, the belief of possession lie at the bottom of this treatment. But about the end of the last century, the illustrious Pinel took off the chains of his patients—then a new era of humanity commenced, and notwithstanding all the wonderful discoveries in physical science and of the relations of mind and matter, and allowing to the utmost all that science can claim, it must be admitted that the real improvement in the treatment of Insanity is the result of moral rather than intellectual development and progress. It is true that long ages since, the true method of treating Insanity was revealed to the world—and yet, alas, how slow is the world in learning the most valuable truths. More than 1800 years ago there came from Nazareth a great physician. He received his Diploma from Heaven, and went about doing good, healing all manner of diseases—and how many terrible cases of insanity was there among them? "The wild maniac who had his dwelling among the tombs, and no man could bind him—no not with chains—for though often bound with fetters and chains, the chains had been plucked asunder by him and the fetters broken in pieces. Neither could any man tame him; and always, night and day, he was in the mountains and among the tombs, crying and cutting himself with stones." What a graphic description of this awful disease, and what was the remedy? "It was the mild voice, that voice which alone can speak peace to the troubled—the voice of the Son of God—which calmed the fury of this raging maniac, and brought him to his gracious master's feet, sitting and clothed in his right mind." As members of the medical profession, gentlemen, you are made partakers of this holy calling, and according to your labor so will be your reward. He who went about doing good, assures us that it was "his meat and drink to do the will of him that sent him." Be followers of him, gentlemen, you will receive the same reward. If you practice your profession from a mere love of money, you are not sure of your reward, for you may not get your money. If from a love of fame, it may elude your grasp; and if you should obtain both, yet both combined would leave your hearts empty and unsatisfied. But if you practice your profession because you love to do good, your reward is sure, for the good you get is always in the exact ratio of the good you do—for goodness is a sure, and the only sure possession—earth cannot, and heaven will not deprive you of it—for goodness is permanent, and like its divine source—the Author of all good—it is indestructible and immortal.

Gentlemen, we are members of a profession which forms one link in that golden chain of good institutions which bind one generation to another and is essential to the mutual happiness and security of them all. Our profession has high honors to confer, and let those who fairly win, nobly wear them. We look back upon the illustrious dead who have filled, and around upon the illustrious living who now fill and adorn the high places of our profression, we behold in them the jewels of our Order, and we rejoice in the light of their glory as our common inheritance. Gentlemen, we cannot all reach places of public distinction, but every one of us can win and wear the true badge of nobility belonging to our Order—the noble badge of goodness. We may not be called to fill a Professor's chair or a Hospital Superintendency. But every one of us as a family physician becomes the Superintendent of a private family, and is thus made a minister of God for good to human beings. May we ever feel the true dignity and the solemn responsibility of this sacred charge; while we do everything in our power to relieve the physical sufferings, may we by our sincerity, kindness, sympathy and fidelity, so deserve and enjoy the confidence of our patients that when the evil days of sickness, pain and sorrow come we may be able to cheer and animate their hearts by that hope which is "the anchor of the soul." Gentlemen, whenever we are so happy as to inspire our patients with this hope, it will ever come back to our own hearts as a blessed cordial. May God grant, my brethren, that whenever those to whom we minister, or we who serve them, shall be called out of this uncertain and changing world, our hearts may be sustained and our spirits born up by this heavenly power so beautifully apostrophized by the poet, and with which I close.

"Eternal Hope! when yonder spheres sublime,
Pealed their first notes to sound the march of time,
Thy joyous youth began—but not to fade—
When all the sister planets have decayed,
When wrapt in fire the realms of ether glow,
And Heaven's last thunder shakes the world below,
Thou, undismayed, shalt o'er the ruin smile,
And light thy torch at Nature's funeral pile."

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### Dr. James Jackson's Speech.

*Mr. President and Fellows of the Massachusetts Medical Society:*—First of all, I beg leave to give you my warmest thanks for the kindness with which you have received me. I have always felt the strongest interest in the welfare of this Society, and an earnest desire that it should effect the great objects for which it was instituted. These objects were to combine together physicians and surgeons, duly qualified to serve the public as such; to point out the education to be pursued by those who should be desirous to enter on our profession; to examine persons who had pursued this course, and to give licenses to such as should be found qualified to engage in practice.

The society was incorporated in the year 1781. As our early fathers began to think of schools for their offspring, almost as soon as they had gained a footing in this new world, amidst poverty and hardships: so, before the battle was ended, by which the freedom of the country was secured, the wise men in our profession took measures to secure a succession of persons, duly taught, to practice the art of healing. I may mention that about the same time the foundation was laid of a medical school connected with our University at Cambridge, a measure which proved the same enlightened spirit. By the first

act, with respect to this Society, it was provided that the number of its fellows should not be more than seventy, nor less than ten at any one time. It was hoped that by the combination of medical men, most worthy of the public confidence, there would be promoted an increase of the knowledge conducive to their art. The same act provided that the Society should point out the course of an education for medical pupils, and through censors appointed by it, should examine candidates for medical and surgical practice. These censors were authorized to give licenses to enter on that practice to all whom they should find duly qualified. This act does not make it unlawful for any one to practice the healing art without such a license; but it evidently implies that such persons would not be worthy of the public confidence. Meanwhile, the tendency of the act was evidently beneficial to all who were duly qualified, since they could obtain certificates of their attainments from persons authorized by law to give the same.

At the time that I was admitted as a Fellow to this Society, it had been in existence about twenty years. It had done perhaps as much as could have been expected, under the circumstances in which it had been placed. Yet it cannot be said to have been in a thriving state. Very little regard was paid to the requisitions, which it had pointed out for medical education. I cannot say how many candidates it had licensed for practice, but I believe the number was not equal to that of the years of its own existence. Very few persons of the present day realize the extreme poverty in which our people were left after the revolutionary war. The remuneration received by men of our profession was exceedingly small. It could not be otherwise. After the general government of the United States was organized in 1789, under our present constitution, a visible change began to take place in the public prosperity almost immediately. Though then a boy, I well remember the events which marked this change, though I did not then understand them. The progress of our prosperity was not slow; for at the end of eleven years, when I engaged in business, the strong marks of increased riches growing out of well paid industry, were abundantly evident. We were indeed even then in the days of small things, if compared with the present time; but there was a confidence in the continued growth of the country, as to wealth and population, which gave courage to men of enterprise. Excuse me if I seem to have travelled out of my path; but as my mind passes over the period, from the origin of this Society to the time when an important change was about to take place in it, I could hardly resist making some remarks on the changes in the community at large during the same period. My principal design in the remarks I am now about to make, is to give a history of the change in the constitution of this society, to which I have referred, and to state the objects of it. There is not, I believe, any individual living, except myself, who had any connection with bringing about that change. It is not, however, merely for the pleasure of telling an old story, the pleasure which the aged have in relating the affairs in which they were engaged in their youth, that I enter on this subject; but to bring before you, distinctly, the importance of regarding in the present day, the objects which we sought to attain by that change.

The author of the plan to which I refer, was the late Dr. John D. Treadwell of Salem. He had preceded me in the profession by eight or ten years. He had been a pupil of Dr. Edward A. Holyoke of Salem, first President of this Society, the glorious old master under whom I also had the happiness of pursuing my studies. I derived great benefit, during those studies, from the friendship of Dr. Treadwell. He was still a young man, but had, I believe, even then acquired a more intimate acquaintance with medical literature, ancient and modern, than any other man among us of that day; a pre-eminence which he retained in the subsequent years of his life. I may add that his learning was not limited to medicine. He was at all times zealously devoted to his profession, and anxious to promote its elevation and its usefulness. He had preceded me as a Fellow of our society one or two years, and he had looked into its constitution and into its capacities for good, with great earnestness. Within a few months after my admission to the Society, he made a call on me and stated his plans. He had, in fact, aided by a legal friend, Mr. Sewall, afterwards Chief Justice of our Commonwealth, drawn up the bill, which, with some modifications, was subsequently passed as an act of our Legislature, on the 8th of March, 1803.

Let us see now what were the objects to be attained by this new act. They were, first, to combine the members of the profession, then existing in this Commonwealth, and who enjoyed the confidence of our citizens in their respective districts or neighborhoods, in one body, or corporation, which should command the respect of the whole community. Secondly, to employ the power thus constituted, to promote a sound education among the candidates for our profession; to give to candidates so prepared an admission to the society of the respectable portion of medical men; and to prevent an admission to these ranks of any one who had not duly availed himself of the means pointed out for a medical education. To these ends the new law, first of all, took off the restriction as to the number of fellows which should be admitted to this Society, and authorized an election into it of every competent practitioner of medicine or surgery within the Commonwealth. In the first section of the Act of 1803, the Fellows were authorized to admit as many new members to Fellowship as they should see fit, previously to their next annual meeting. This meeting was to follow in less than three months after the passage of the Act. I believe that this period was faithfully employed in adding to the Society most of the prominent men then in the profession within our State. It was known, however, that on a more thorough research, many other worthy men would probably be found fitted to increase our numbers. The Society thus formed, constituted of the Fellows scattered over our extensive Commonwealth, for the great State of Maine had not then been cut off from us, was required to hold one meeting annually, while authorized to hold other meetings occasionally. It was obvious that men, engaged in a profession like ours, would find a great difficulty in collecting together in one place, and that they could not spend so much time together as to enable them to attend to the details of business. They could not give time for reports upon medical subjects, and for conferences, or consultations respecting them. One day in a year, as we now find, is as much as can be taken by a large body of medical men from the care of their pa-

tients, even though that day should be employed in fitting themselves to serve those patients more efficiently. That one day, however, might be very advantageously devoted by the Fellows to making an acquaintance with each other, and would have a tendency to increase their zeal for the honor and the usefulness of their profession. That the details of business which should belong to the Society might be properly attended to, the Act of 1803 directed that at each annual meeting there should be elected "so many counsellors as the Society shall, from time to time, judge necessary and expedient." To this body was committed the performance of most of the business of the Society. It was required that a report of their transactions should be made to the Society at their annual meetings. If the proceedings of the counsellors should not be satisfactory to the Society, there were two methods of correcting the same. One was to elect a different set of men as counsellors for the ensuing year; the other was to pass a by-law, in which might be involved such principles as should guide the counsellors in their future proceedings. Thus the counsellors constituted something like a standing committee to consider all matters relative to the Society, and to act in its behalf. Those who are conversant with the constitutions of government in our country, must perceive at once the convenience and the advantages of this plan. It is substantially the representative plan. The Society does not lose anything by it; while it may be said that it is more sure to be satisfied than if the business were transacted by itself. Does this seem paradoxical? It may, if you think of words only, but not if you look on the subject carefully.

Let us suppose that, besides the annual meeting, the Society should hold three meetings in a year, in order to attend to the details of its affairs. In this case, the Society might be said to act for itself. But I think it will be perceived that these three meetings would not be fully attended. If a large number should be required to constitute a quorum, the meetings would very often fail for the want of this number. The Society, to prevent this inconvenience, would be compelled to allow a small number to make up a quorum. Such small meetings would fail to inspire any strong interest. Sometimes one set of men would be present, and at another time a different set; and there would probably ensue habits of listlessness and negligence. If, at any time, a small party should have an object of their own to accomplish, they could easily find a moment, at which they would be the majority of the members present, and they could then decide the measures to be adopted. A vote might be passed under such circumstances, which would not be agreeable to a quarter part of the Fellows of the Society; yet in this case the Society would be acting for itself; for the act of a legal quorum would be an act of the Society. Meanwhile, the persons by whom the vote was decided in the case supposed, would, perhaps, be the last men whom the Fellows would have deputed to act in their behalf. Not so as to the Counsellors. The Counsellors are a representative body, and the individuals are, or ought to be, selected by the Fellows, as worthy of their confidence; and men thus selected must realize more or less their responsibleness to the whole body of the Society. I have thought it worth while to make these remarks, because it has not been rare to find among the Fellows some jealousy as to the power of the Counsellors.

In the first Act of the Commonwealth relative to the Society, it was authorized, as has been mentioned, to appoint censors for the examination of candidates for practice. The power to appoint these censors was conferred by the new Act upon the Counsellors. This is an instance of the advantage of the Society's acting through the representative body rather than by itself. The censors could be chosen in the annual meeting; but the Fellows could not act so deliberately in a hurried day, as the smaller body, the Counsellors, who could give time for inquiry as to the persons best qualified for the very important duty of examining candidates for medical practice. The Counsellors were required to appoint one board of censors, who should meet at stated periods in the metropolis of the Commonwealth. They were authorized, under certain circumstances, to appoint other boards of censors in other parts of the State. The persons approved and licensed by the censors were called *Licentiates* of the Society, and they were entitled, upon certain conditions, to claim admission as Fellows into the Society. Inasmuch as the University was in the practice of requiring a satisfactory course of study from those whom it admitted to a medical degree, the law of 1803 placed its graduates on the same footing as licentiates of the Society, and accordingly they were in like manner entitled to claim admission into the Society. There was felt at that time, and has been occasionally since, some objection on the part of the Fellows to this admission into the Society of persons who had not been examined by their own officers. It was not, however, suspected, under the arrangements then existing, that any harm could result from the privilege thus granted to the medical graduates of the College. It was notorious that these graduates were better educated, and that they probably underwent a more thorough examination than the licentiates of the Society. Yet there were two different standards as to the fitness of candidates for practice, and to this there was some valid objection. It was obvious that the University might, at some future period, become as regardless of the qualifications of its graduates as it was then well known some foreign Universities had been. This subject was often discussed in the early years after the amendment of our charter. In regard to it I can give a piece of history, probably not remembered at this day by any one else. In 1810 I was appointed a Professor in the Medical School of the University. Within a very few years after that date a plan was proposed to the Counsellors to obviate the difficulty which has been referred to. This plan was devised and brought forward by my late friend Dr. John C. Warren and myself he also being a medical Professor at that time. The features of it were these: first, that there should be formed a board of examiners, consisting of the medical professors of the University, and of an equal number to be elected annually by the Counsellors of the Society; secondly, that all persons asking for a license from the Society, and all asking for medical degrees from the University, should be equally brought before this Board of Examiners; that they all should be examined in the same way, and that their admission to the privileges sought for by them respectively, should be decided by a vote of the Board. It was our wish, in proposing this

plan, to remove all causes of jealousy between the Society and the University. We trusted that in this way the standard for admission to medical practice would be raised. This was in effect an offer from the Medical School to the Society. Unfortunately the Counsellors of that day felt very indifferent on this subject, and after some delays allowed it to subside. This was done I believe without any direct vote upon it.

Since the period referred to, the number of Boards of Censors has been very much increased. Censors are now appointed in various districts of the Commonwealth; and the same privileges have been accorded to the graduates of the Berkshire Institution as to the Medical graduates of the University. We have now twelve or fifteen different Boards in this Commonwealth for the examination of pupils. I have not any exact knowledge of the result, as to the standards by which the examinations are guided; but it is almost impossible that there should be an uniform standard, or one nearly and substantially uniform among so many different Boards. It is not necessary to point out the evils of this state of things. Is it not proper for this Society to inquire whether the plan then proposed cannot be adopted; whether the whole business of examining for medical licenses and medical diplomas, cannot be committed to one Board of Examiners? The good effects of this plan must be obvious. Doubtless there are some objections; but comparatively they are of trifling weight. Candidates for practice will not find a Board of Examiners in every county. They must travel some distance to meet the General Board. But surely whatever might be said in a State more extended in its territory, in our little compact Commonwealth, intersected as it is by railroads, this objection must be regarded as trifling.

It may be feared that the medical schools will not consent to subject their candidates to the examination of any persons, other than their own Professors. But I believe it would not be difficult to overcome this objection. Some arrangements as to details would be necessary. These should be such as to guard against partiality to either school. The fee for a degree or license might go to the party by whom the candidate is brought forward. The advantage to the community would be, that the standard would probably be elevated and uniformly maintained; so that those candidates who may be approved should be the more worthy of public confidence. Moreover the candidates, who should pass through such an ordeal with success, would derive from it a proportionate benefit.

I have laid great stress upon this subject of examinations for a license, or for a medical degree. I wish now to point out what the public have a right to expect in one who has passed through an examination with success. Is it to be understood that we recommend every such person as perfectly qualified for all the duties of his profession? Is it to be understood that all our licentiates and doctors of medicine are equally well prepared? To both these questions I reply in the negative. In every examination we first require evidence that the candidate has devoted himself to his professional studies for the period required. All will not gain the same amount of knowledge in the same time. But the period required is, or ought to be such that any man of common capacity may become acquainted with the elements of our various sciences. For further security, however, besides rules as to the duration of the pupilage, every one is subjected to an examination. Those who are found deficient are dismissed silently. Those who are admitted as licentiates, or medical graduates, are recommended to the public as being sufficiently learned to commence practice. This is what the public want, as they are incapable of ascertaining the professional acquirements of a candidate for their favor, and it is as much as they have a right to ask from us. On all other points they will judge for themselves. They can form an opinion of the talents, the industry, the discretion, the fidelity of those who offer themselves to take care of the sick. There is another matter on which the Examiners say nothing. This regards the general doctrines, adopted and maintained by the different doctors or licentiates. It is well known that physicians differ in their opinions as to diseases and their appropriate remedies. One, more or less a Sangrado, relies on blood-letting and other evacuants for almost every disease; while a follower of Brown rarely administers anything else than stimulants and tonics. Both these sects maintain the unity of disease; that is, that all diseases consist in a modification of one thing, of one morbid affection. There are other practitioners, who, believing that there are various diseases which affect the human body, endeavor to distinguish them one from another, and to pay a regard to the several stages of each; and then to employ the divers remedies which experience justifies, if there be any such; or to watch patiently, leaving diseases to their natural course, while they guard as much as possible against the accidents which may aggravate them. No doubt, patients may often be decided by accident in their choice among physicians of these different descriptions. But he, who thinks for himself, will make a selection according as his own judgment, or his own taste may decide.

Let us pass now to a different point. By the Act of 1803, the Counsellors are authorised to establish district Societies in any part of the Commonwealth, each of which may have, within certain limits, the advantages of a corporation. To form such a Society, an application must be made to the Counsellors by at least five Fellows, who must designate the territorial limits of the proposed district. If there be no peculiar objections the Counsellors will grant the authority asked for. If the Society be formed, all the Fellows living within its limits become members of it. The objects originally proposed for such Societies were, that their members should aid each other in all matters of science and of practice; and that at their meetings they should bring forward any original observations, or opinions which they might deem worthy of attention. It was designed further that these Societies should transmit to the Counsellors any reports or other papers which they should regard as valuable; and that of these the Counsellors should publish all such as they should deem worthy of that distinction.

In some of the other States of our Union districts have been formed by county lines, or otherwise, so that each Fellow of the medical Society should belong to some one of them. At first view this plan may seem to be the best. It was considered by our Society when it was remodelled in 1803, but it was apprehended that in some districts the Fellows might be unwilling to unite in forming such Societies. It was therefore thought better to rely on the voluntary principle; to provide

that a district Society might be formed wherever a number of neighboring physicians should wish to have it done.

To give effect to the plan adopted in 1803, a by-law was enacted by this Society, known as the law respecting consultations. Its object was that the Fellows of this Society should countenance and consult with those physicians only, who were duly qualified for practice. And, as according to our plan, all such should be made Fellows of our Society, we should not consult with any one who was not a Fellow. This seems to be the best mode by which we can point out to the community the persons qualified to practice our art. All who wish it, may, by adopting proper methods, secure an admission into our Society; and these proper methods are reasonable methods. They are insisted upon only for the public good. They are methods, however, which must be decided upon by the members of our own profession. At first sight it may seem to impose a hardship in some instances; but not so, if the subject be duly considered. For instance, we are sometimes urged to overlook the deficiency as to education of a young man because he is poor. It may be that he has good talents, and great moral worth, but that he cannot afford to get a good education. Ought we to be induced by this representation to give such a man a license? Do men act in this way in other matters? See what is done as to wheat-flour, an article of food wanted by us all. It is difficult for men, not conversant with the article, to judge of the goodness of flour, therefore Inspectors are appointed, who put a brand on each barrel, to say that its contents are superfine, or fine, or sour. Now what would you think of an inspector of flour, who should consent to mark sour flour as fine, or fine as superfine, because the man who raised the wheat, and for whom it had been ground, was very poor, and had a large family? I will say no more on this topic. Let us regard it as a sacred duty to refuse all countenance, even to worthy and talented men, if they have not received the stamp required by our by-laws. The public pay us for the service they require of us in this respect. They exempt the Fellows of our Society from serving in the militia and on juries. This provision in the law of 1803, was claimed on the score that by the law of the State our censors were bound under a penalty to examine all candidates for a license who should have complied with our regulations as to their education. But a higher motive—a regard to the public good should be enough to influence us on this subject.

The question is sometimes asked, What benefit do we derive from a Fellowship in this Society? We have duties which subject us to some expenses, and which cost us some time and labor. What compensation do we receive? First, in regard to pecuniary expenses, we are repaid by the exemptions just stated. But there are higher considerations which bear on this point. The pleasure and benefit of social intercourse among us is alone a sufficient compensation. Does not every one who attends our meetings feel that we are enlivened and encouraged as to our labors? But the still higher motive is that which regards the community. The result of our labors is to secure to the community a succession of men duly qualified to practice the healing art, and to put such a stamp upon these men as shall distinguish them from all others—from pretenders without education or with an insufficient one. Let me add that if our efforts are successful, we derive an immediate benefit and a full compensation for all that we do, from the satisfaction of belonging to a respectable profession.

While we strive to elevate the profession, and to guard the avenues to it, let each one be ready to contribute his part, however small, to the stock of knowledge. Let each furnish his mite, and from the whole, a valuable treasure will be gathered. This treasure, the treasure of knowledge, is one by which each of us may be enriched without impoverishing his neighbor. Very few, if any of us, will find the gold in large masses; it is scattered over the land in small parcels; but let each one pick up what lies within his daily course, and you will presently be surprised to find how large a heap has been formed. Learn how to gather this gold—this golden knowledge—and to separate it from any inferior materials, which have gathered around it. In other words, make observations carefully, state them briefly and truly, without regard to the inferences which may be drawn from them for or against a favorite theory. Take time to be exact, and do not think too much of the present trouble. Avoid the common error of confounding inferences with observations. It is well to state in a report the inferences which you have drawn from the phenomena observed; but state them as inferences, not as facts. These careful and correct observations are the true gold—better than that of California, which every one has a chance to gather, and thus to become a contributor to the great treasury of knowledge—a treasury open to all, whose wealth enriches all, and yet is never exhausted.

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## The Anniversary Discourse of 1844.

### THE GOOD PHYSICIAN.

The author manifests in his own character the admirable sentiments of the Address.

### REPLY FROM DR. JOHN HOMANS.

*Mr. Chairman*: I had the honor several years ago to deliver the discourse at the annual meeting of the Massachusetts Medical Society, held that year in this city. I took for my subject, sir, on that occasion, "The Good Physician," and endeavored to portray the qualities, intellectual and moral, as well as professional, which should mark the good Physician. I need not say, sir, that the portrait was drawn from reason and imagination, and not from experience. I was not so vain as to think I was presenting a likeness of myself. In the sentiment which you have just offered, the allusion is so direct, both to myself, and to the address which I delivered, that I suppose it was intended to call me out—and, as in common with most physicians, I do not feel at liberty to refuse any professional call, I rise to thank you, sir, and to thank the Society for the kind notice which you have been pleased to take of me, and for the friendly manner in which that notice has been received.

Mr. Chairman, in reference to another profession, the Clerical, it is sometimes said that it is much easier to *preach* than to *practice*—but to one who has been so long occupied as I have in *our* profession, it is much easier to *practice* than to *preach*;—easier to make a good prescription for a disease, than to make a good speech for the itching ears and earnest minds of an audience like this. I shall not attempt to make a speech, sir.

But, I desire simply to express the interest and satisfaction I have felt in attending these meetings of our Society, whether held in the heart of our Commonwealth, or in the mountainous and pic-

turesque region of Berkshire, or in the northern section of our State, or in the valley of the Connecticut, the most beautiful as well as fruitful portion of New England, or in this city, where the cradle of liberty was first rocked,—for our own profession, sir, is not without worthy names and honored memories in all these places and in their vicinities. I am old enough to remember some of the fathers who are gone—venerable and excellent physicians, whose wisdom and skill in their profession, whose noble qualities, would have made them worthy to sit for a portrait of "The Good Physician."

Another satisfaction which I have had in attending these meetings of our Society, and which, I am sure, we have all enjoyed, has been in listening to the interesting and instructive discourses delivered on these occasions. Whether the speaker has treated of "Self Limited Disease," or of "Diseases of Joints," or on "Typhoid Fever," or on "Medical Education," or "Medical Jurisprudence," on "The Duties, Trials and Pleasures of our Profession," or on "Morbid Anatomy," or on the "Progress of Medical Science," or has offered "Contributions to the Study and Practice of Midwifery," and many others—or, exhorted us to "Search out the Secrets of Nature," the theme of a discourse most important in its relations to our profession, and so forcibly and clearly illustrated, that it could not fail to excite us to the more careful and patient study of those *secrets and laws* of nature upon the knowledge and observance of which rests the power of our profession to benefit and bless mankind.

But the *chief satisfaction* I have had here, and the *great benefit* to be derived from these annual gatherings of the members of our profession, comes from the social and sympathetic influences of the occasion. It is always good, sir, for men engaged in the same pursuits and objects, to meet together in a body, and look upon each others' faces, and spend a few hours in the mutual interchange of thought and feeling. Even if they get no new ideas, no increase of knowledge, they get refreshment of spirit, and carry to their individual sphere of action a fresh incentive to fidelity. And this, which is good for all, is especially good, and especially beneficial to the Physician, because his work is especially solitary. The Mechanic and Artisan works with his fellows, and shares a divided responsibility. The Clergyman meets his people in the church, or the vestry, and finds in them sympathising friends and coadjutors. The Lawyer competes with his brother lawyer in the forum and at the bar, and is helped in his work, by that strife and competition. But the Physician's path is solitary. He goes from house to house, from one sick room to another, *alone*—and often life and death hang on his individual, unaided, solitary judgment, prudence, and skill. He has little opportunity for daily intercourse, counsel or sympathy with his brethern.

These occasional gatherings are, therefore, especially necessary and useful to us. They do not add largely to our stores of medical knowledge, though they do something, perhaps, in this direction; but they refresh and invigorate our spirits; they send us back to our solitary, individual paths of labor, with a new sense of the dignity and usefulness of our profession, with a new resolve not to disgrace it by ignorance, rashness or quackery, but to honor it by a stern fidelity and a true progress.

In view of this thought, I will close these hasty remarks, by offering this sentiment:

*That professional sympathy* which cheers and lightens the burden of professional duty, and stimulates to professional fidelity.

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### Dr. O. W. Holmes's Speech.

A sentiment from the Chair then called out Dr. Oliver Wendell Holmes, he being represented as the embodiment at once of the scholar, the poet and the physician. He said:

*Mr. Chairman*: When any of us chance to call upon our professional brethren, we are very apt to find upon their slates those portentious words, which have carried dismay to many an ignorant messenger—"Leave no verbal message." So it was enjoined upon me, when invited to appear before you to-day, "to leave no verbal message." And in obedience to that call, I have written the few words I have to utter.

*Mr. President and Gentlemen*: It is the peculiar privilege of occasions like the present to indulge in such reasonable measure of self-congratulation as the feeling of the hour may inspire. The very theory of the banquet is that it crowns the temples with roses and warms the heart with wine, so that the lips may speak more freely and the ears may listen more lovingly, and our better natures, brought into close communion for an hour, may carry away the fragrance of friendship mingled with the odor or the blossoms that breathed sweet through the festal circle.

We have suppressed the classical accompaniments of good fellowship, but we claim all its license. Nor are we alone in asserting a title to this indulgence. Of all the multitudinous religious associations that are meeting around us, I have yet to learn that there is one which does not assert or assume its own peculiar soundness in the faith. I have seen a black swan and a white crow in the same collection, but I never heard of a political assembly where all its own crows were not white, and all the swans of all other political aviaries were not blacker than midnight murder or noonday ruffianism.

The few words I have to speak are uttered more freely because my relations with the medical profession are incidental rather than immediate and intimate. My pleasant task is all performed in the porch of the great temple where you serve daily. I need not blush then to speak the praises of the divine Art, even if you should blush to hear them.

I hear it said from time to time that the physician is losing his hold on the public mind. I believe this remark belongs to a class of sayings that repeat themselves over and over, like the Japanese machine-made prayers which our travellers tell us of, and with about as much thought in them. There are country people that are always saying there is a great want of rain—they would have said so in Noah's flood—for the first fortnight, at least; there are city-folks for whom business is always dull and money is always tight; there are politicians that always think the country is going to ruin, and there are people enough that will never believe there are any "good old-fashioned snow-storms" now-a-days, until they have passed a night in the cars between a couple of those degenerate snow-banks they despise so heartily. There are many things of this sort which are said daily, which always have been said, and always will be said, with more or less

of truth, but without any such portentious novelty as need frighten us from our propriety.

We need not go beyond our own limits, Mr. President, to find ample reason for proclaiming boldly that the medical profession was never more truly honored or more liberally rewarded than at this very time and in this very place. There never lived in this community a practitioner held in more love and veneration by all his professional brethren and by the multitude who have profited by his kind and wise counsel, than he who, having soothed the last hours of his long cherished friend and associate, still walks among us, bearing his burden of years so lightly that he hardly leans upon the staff he holds; himself a staff upon which so many have leaned through fifty faithful years of patient service. Talk about the success of the unworthy pretender as compared with that of the true physician—why, what man could ever have built up such a fame among us, if he had not laid as its corner-stone, Truth, Fidelity, Honor, Humanity,—all cemented with the courtesy that binds these virtues together in one life-long and inseparable union.

Do you complain of the failing revenues of the profession? I question whether from the time when Boylston took his pay in guineas, through the days when John Warren the elder counted his gains in continental currency, looking well in the ledger and telling poorly at the butcher's and the baker's, there was ever a prettier pile made daily than is built up by one of our living brethren, who fought his way up stream until the tide turned and wafted him into reputation, which makes his labors too much for one man and something over two horses. The success of one such diligent and faithful practitioner is the truest rebuke to charletanism. It is a Waterloo triumph —a Perry's victory—not over the squadrons of *Lake* Erie, but the piratical craft of *Quack*-ery.

This world is not so different now from what it always has been. Pliny tells us stories of medical pretenders as good as any modern ones. Dionis has given us in a dozen pages a very pleasant account of the famous charletans of his own time, which one of our good friends has translated for us into equally pleasant English. The particular shoe that pinches at the moment seems, it is true, the most ill conditioned bit of leather that was ever cobbled, yet there has always been about the same amount of pinching from the same cause. You complain, for instance, of my old friends, the Homœopathists. I grant you it is provoking to see a former patient smacking his lips over their Barmecide therapeutics. But, after all, they are less exceptionable, personally, and less dangerous than many other wholesale theorists. Then look for a moment at the course which the system follows in almost any community. It appropriates a certain predisposed fraction of the public, and having made converts of them for a longer or shorter period, its power is mainly exhausted in that locality. And what are these predisposed subjects? Many are simple and credulous, some are intellectual and cultivated, not a few of eminent social standing; but, with rare exceptions, they are just exactly the most restless, uncomfortable class of patients the physician has to deal with, poets with billious fancies, divines, whose medical opinions are offered as gratuitously as your advice is expected to be given; philosophical dilettanti, who insist on being dissatisfied with the only kind of answer a reasonable patient should expect.

Opium facit dormire
Quia est in eo
Virtus dormitiva,
Cujus est natura,
Sensus assoupire.

All that class, in short, who, instead of pulling the ropes as they are bid when there is a heavy gale and a lee shore, insist on going aft and breaking the eleventh commandment—

"No conversation with the man at the helm!"

On the whole, if our friends, who have a perfect right to choose their own names, will spare us that little impertinence of calling medical practitioners "allopathists," the profession is well off to have no worse antagonists. The next fancy that turns up may not be as harmless. The old brown rat of England was bad enough, but by and by the gray Hanover rat came and ate him up. Unfortunately he ate up the cheese and the bacon too, and a great deal faster than the old practitioner had done before him.

We may be well contented then. If we have one man living among us as much loved and esteemed as ever a physician has been; if we have one man who makes his calling as remunerative as any have ever done in the midst of us, we may be sure there is no lack of respect or reward to all who deserve either. If our most obvious antagonism comes in a comparatively inoffensive shape and with very limited powers of aggression, we need not complain of our professional position.

Count in the published lists all that practice the healing art in this great centre of population, and who stand outside of your fellowship; all that trade in the fantastic pretenses of the many counterfeits that infest the outskirts of medical practice; the eclectics, the mesmerists, the botanics and the rest; rake all the dark alleys where the advertising sharper lurks behind his half-open door and his alais; count everything, male and female, red, white and black, clean and unclean, and though the catalogue is freely open, to every knave and ignoramus, it will be short compared to the list of the names which you enroll among your numbers from the same community. Weigh the amount of character, ability and knowledge represented in this list against the string of obscurities and more odious notorieties in the other, and you may judge, if health or life are anything to your fellow-citizens, what place we must hold in their regard.

"Hi regebant pata,"—*these governed the fates*, said the Natural Historian of ancient Rome, speaking of physicians. Governed the fates! Yes, and not only the fates of those that were under their immediate care, but often, through them, the fates of Empires and of interests wider and deeper than those of any earthly dynasty. Think of Dubois the elder, when the question was trembling in the balance whether France should be without an Empress, or her imperial master without an heir! Or go back to that bloody day of Saint Bartholomew, and look into the royal assassin's chamber—whom will you find there, hidden from the savage clubs and the crashing guns that were filling the streets with victims, while the bells of St. Germain l'Auxerrois were pealing their death notes to the hunted Huguenots? No brother, guilty of believing the detested creed; no mistress, whose blood was tainted with the stain of heresy; no favorite leader in arms, or council who had dared to defend the obnoxious faith—for Coligny's white hairs were the first to be dabbled in their blood; not one of these, but the wise

old man to whom Charles the Ninth once owed his accursed life; for the divine art sheds its blessings, like the rain, alike on the just and the unjust; the good and great surgeon, too good and too great for such a crowned miscreant, our own old patriarch of Chirurgery—Ambroise Pare.

Say, come down to nearer times and places, and look into the chamber where our own fellow-citizen, struck down without warning by the hand of brutal violence, lies prostrate, and think what fearful issues hang on the skill or incompetence of those who have his precious life in charge. One little error, and the *ignis sacer*, the fiery plague of the wounded, spreads its angry blush over the surface, and fever and delirium are but the preludes of deadlier symptoms. One slight neglect, and the brain, oppressed with the products of disease, grows dreamy, and then drowsy; its fine energies are palsied, and too soon the heart that filled it with generous blood is stilled forever. It took but a little scratch from a glass broken at his daughter's wedding, to snatch from life the great anatomist and surgeon, Spigelius, almost at the very age of him for whose recovery we look not without anxious solicitude.

At such an hour as this, more than at any other, we feel the dignity, the awful responsibility of the healing art. Let but that life be sacrificed and left unavenged, and the wounds of that defenceless head, like the foul witch's blow on her enchanted image, are repeated on the radiant forehead of Liberty herself, and flaw the golden circlet we had vainly written with the sacred name of Union!

Dii, prohibite minas! Dii, talem avertite casum!

I give you, Mr. President,

*The Surgeons of the City of Washington*—God grant them wisdom, for they are dressing the wounds of a mighty empire and of uncounted generations.

### Dr. S. Durkee's Speech.

The true Medical Philosopher. While he admires and adores the grand and sublime in nature, will not overlook those beautiful minutiæ, which the microscope alone can reach.—Dr. Durkee will please respond.

*Mr. Chairman*: I have already, upon another floor, occupied at some length the attention of the Society on this anniversary occasion. I have in fact made my speech. I will not say I have made my mark, for I did not aim at that. But I will not now by any multiplicity of words, consume the time which belongs to others.

If I am not greatly at fault in my diagnosis, I perceive well marked physical signs, and rational signs,—very strong and agreeable signs,—signs not confined to the respiratory apparatus,—but crowding upon the sensorial region,—signs of mental congestion,—signs and emotions, which in my opinion should be allowed to have free vent. I rejoice to witness the workings of these pent up thoughts. Let the door be opened for their deliverance. I am certain, I say, that I see one and another, near by me, and in the distance, who in plain English, desire to speak. Let them come forward and stand in their appropriate niche as men of wisdom and masters of oratory. They hail from our mountains and hills, from our valleys and rivers, and from our cities and the borders of the ocean sea. Let them tell us and instruct us of what they have seen and known and read either in the unbound volume of nature or in the books of men.

By the time I finish, peradventure, I may give them a bone to pick and a pipe to smoke. And now one word as to my own personal history. It was my lot to be born in New Hampshire at almost the very foot of Mount Washington. My younger days were spent in sight of the great family of mountains, the principal of which I have just named. As the heart panteth after the water brooks, so at an early period of my professional career, I ardently panted for the day to come when my name should be recorded among those who belonged to the Massachusetts Medical Society;—a Society embracing upon its catalogue many who have served with distinguished ability at the Altar of Science, and have offered up their precious incense for the benefit of suffering humanity;—men, whose names will ever be regarded as so many shining lights in the bright firmament that overspans the broad domain of medicine.

Well, sir, in due time I spread my hopeful, my trembling pinions, and came among you. And while I take pride in saying that the Granite State gave me birth, I take equal pride in saying that the Bay State gives me life and happiness.

You have alluded to me as a lover and a student of microscopic anatomy. It is true that for some years I have been charmed with the beauties and the wonders which the microscope reveals in connection with our physical frame.

But I must tell you also, Mr. Chairman, that I have sometimes been shocked at the sight of some abnormal growth which is now and then developed both in our material and psychological organization. There is one form of stern and hideous development appertaining to poor humanity which it is truly distressing to find. The product to which I allude is not mentioned in any strictly scientific work on anatomy. And yet I will not pretend that I have discovered anything new. From what I have seen of the matter, and according to the best process of analytical anatomy to which I have been able to subject it, it appears to be of a benign character in the incipient stages of its growth, so far as one can judge both with the microscope and without it. But if allowed to remain in the system, and to progress in its tendencies, it is exceedingly apt to degenerate,—and to assume a malignant aspect. From the few specimens I have seen, I am not able to say that it has any fixed, any well defined, or uniform shape. It will be sufficiently truthful to say on this point, that it is amorphous or polymorphous. Its elementary constituents possess great durability, and in this particular there is a seeming propriety in regarding it as osseous in its real character. It contains numerous winding canaliculi, and many sly and left-handed retreats, into which the individual can plunge and from which he can emerge at will, and cut up all manner of capers, which remind us of the snares and traps of Hiawatha.

Its properties are such that it will never bend, and it breaks with extreme difficulty. The fragments sometimes come together again with a violent and spasmodic force. I should have mentioned that it contains a large portion of earthy matter. It may be said to be of the earth, earthy.

Although in the elegant and refined language of descriptive anatomy it can hardly be designated as bone, yet in the metaphorical diction of oriental poetry, as well as in the chaste and classical dialect of our red ancestors of the forest, it is eminently entitled to that name. This substance, by whatever epithet we call it, lies deeply buried in some of the soft tissues, especially the brain, which upon post mortem examination, is always

found to be preternaturally soft and flat. The morbid growth in question has a great many salient angles, and is a very rough affair to handle. It is extraordinary not only in its composition, but also in its effect upon the economy. It eats like a cancer, unless its action be changed or the substance itself be removed, root and branch, by some adroit and philanthropic operation, that graces the annals of modern Surgery; and its place be supplied by something more pure and genial in its attributes. Of one thing I am satisfied, and that is, that the operation for its removal should be performed at an early day. To this rule there is no exception; for if suffered to remain and exercise its dominion over the patient, it always proves to him and to those about him, what the foulest and blackest smut is to corn, what mildew is to wheat, and the curculio to our choicest fruit bearers. Whatever be the position, or the ancestry, or the prospects, or the hopes of the individual who carries it in his constitution, it strews his path with brambles by day, and gives him a pillow of thorns by night. It stings him like a scorpion; and rather than have it about him, he had better roll himself in the dust, like a dog that would rid himself of parasites. He is continually tossed upon a sea of troubles, and he poisons everything he touches. The effects upon some of the organs of sense are strange enough. The laws of vision seem to be broken, and no oculist is able to restore them. The eyes are injected with a fiery red, as in hydrophobia; and when he looks into a glass the demented man knows not himself. In fact his light is put under a bushel. The hearing is nearly gone. The poor wight is as deaf as the veriest adder. The voice of kindness, and persuasion, and reason, he cannot hear;—and to speak to him is like beating the east wind with a feather.

In the language of Shakspeare—

> "Tis a cause that hath no mean dependence
> Upon our joint and several dignities."

Without keeping you any longer in the dark, Mr. Chairman, let me tell you that I have in my mind's eye, the bone of contention;—if there be such a bone, whenever and wherever found, let it be cut out by the deepest Surgery; and like the bones of Moses, let it be buried where no man can find it; and let its place be filled with the warm and vital current of brotherly love.

> "Bathe now in the stream before you,
> Wash the war paint from your faces,
> Wash the blood stains from your fingers,
> Bury your war clubs and your weapons,
> Break the red stone from the quarry,
> Mould and make it into peace-pipes;—
> Take the reeds that grow beside you,
> Deck them with your brightest feather;—
> Smoke the calumet together,
> And as brothers live forever."

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### Dr. H. W. Williams' Speech.

The true dignity of the Physician. A deep sense of his duty to his fellow men, and a just regard to the rights of his professional brethren.

It is not without pleasure, Mr. Chairman, that I respond to your call, for I receive it as an assurance that it is not to our venerated fathers alone that you look for a just appreciation of the character and the duties of the physician; but that you expect also to find, in the young men of the profession, the same sentiments which have been so nobly inculcated in the precepts and illustrated in the lives of our seniors.

We are well aware that the responsibilities we have assumed are far higher than those which govern the ordinary relations between man and man. The transactions of commerce are undertaken in the hope of gain; and, provided this is secured without dishonest representations, the conscience of the merchant utters no reproach, no matter how severe the loss which may have been endured by others. But the principles which constitute the true dignity of the physician, bind him to constant exertion and self denial. They require him to seek for and proclaim every means which may promote the public health,—to be ever ready to communicate to his colleagues, for the public benefit, whatever knowledge he may have acquired in his own experience,—and to regard, everywhere and always, the welfare of his patient above his own advantage.

Acting on these principles, it is a part of the physician's duty to his fellow men to cause them to respect himself and his profession, and to ask, for services of which he knows the value, an honorable appreciation.

I recollect, Sir, a reply I heard from a Professor of the Faculty of Medicine at Paris, after the revolution of 1848, to the guard stationed at the hospital of which he was one of the physicians. They asked him, "What do you think of the republic?" I shall not forget his answer. "The best men,—the most intelligent,—the best educated,—at the head of the others;—that is my idea of a republic."

It is the privilege of this Society, Mr. Chairman, to assert, for its Fellows, a similar claim. It has a right to ask that the true gentlemen of the profession, who have devoted their lives to a vocation for which intelligence, education, honor, are among the first requisites, shall receive at least the respect which the honest sailor claims for his flag; that they shall not be classed, in public estimation, with the piratical charlatan.

The physician who truly honors his profession, will endeavor to respect and protect the rights of his brethren. While he is careful that the dignity of his calling shall not be sullied by unworthy acts of his own, he will equally avoid any ungenerous rivalry, or insinuations against the character or skill of his colleagues. And thus, fulfilling all his duties, though his name may not fill the trumpet of fame, *tuba mirum, spargens sonum*, yet he may hope for a worthy monument, in the grateful hearts of those whose infancy he has watched, whose life has been soothed by his care.